Newspapers
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The True Woman.

Edited by Mrs. Charlotte E. Mc Kay.

Vol. I.—No. 1.] BALTIMORE, MARCH, 1871. [Price 5 Cents.

A Snow Mountain.

BY JEAN INGELOW.

Can I make white enough my thought for thee,
Or wash my words in light? Thou hast no mate
To sit aloft in the silence silently
And twin those matchless heights undesecrate.
Reverend as Lear, when, lorn of shelter, he
Stood with his old white head, surprised at fate;
Alone as Galileo, when, set free,
Before the stars he mused disconsolate.
Ay, and remote, as the dead lords of song,
Great masters who have made us what we are,
For thou and they have taught us how to long
And feel a sacred want of the fair and far;
Reign, and keep life in this our deep desire—
Our only greatness is that we aspire.

Our Paper.

From the beginning of the war in 1861 we may date a great upheaval in the feminine forces of the country. Women, North and South, were drawn from their seclusions and their individualisms to works of self-devotion and heroism second only to those of the brave men who bore their country's banners on fields of bloody strife. The war closed, but the spirit that had been aroused sought for action in "fresh fields and pastures new."

A few women of ability, aided by men of the same calibre, but by no means representing the majority, or echoing the general voice of women in the land, have availed themselves of this uprising, and seek to turn these newly awakened forces into channels of political ambition.

We would not for the world seek to repress these forces, or to turn them back into their old grooves, but we do seek to give them a direction more suited to the physical capacity of woman, and more in accordance with those lines of duty which the Christian religion, common sense, and her own womanly instincts, have marked out for her.

The banner we unfurl is the time-worn, battle-marred banner of the Cross.

We ask the women of the country who have adopted this as their emblem, to aid us in our efforts to promote, for all classes of women, a higher Christian culture, a nobler womanhood, and a deeper appreciation of the great work Humanity and our Lord demand of them as women.

We seek for the industrial classes of women a kinder and more generous consideration on the part of their employers, and will wage an unrelenting warfare against all tyranny and oppression in the way of stinted remuneration for honest labor. To these ends we solicit the aid of our friends, both men and women, in all parts of the country, as subscribers to our paper and contributors to its columns, and the generous response we have already met encourages us to believe that we shall not appeal in vain.

Petition.

The following form has been used as a heading to petitions which were presented in the Third Session of the Forty-First Congress from women in various parts of the country. The aid of our friends is requested in obtaining signatures to similar petitions. We hope no one will decline to do a *little* in this work because they cannot do *much*. Twenty, fifty, a hundred or more names can be attached to lists already received. We believe that with slight effort the number could soon be increased to 100,000.

Petitions with signatures may be sent to either of the following named persons:

Mrs. General W. T. Sherman, Mrs. John A. Dahlgren, Mrs. Jacob D. Cox, Mrs. Joseph Henry, Mrs. Rev. Dr. Boynton, Mrs. Rev. Dr. Samson, Mrs. Rev. Dr. Butler, Mrs. Rev. Dr. Rankin, Mrs. B. B. French, Miss Jennie Carroll, Mrs. C. V. Morris, Mrs. Hugh McCulloch, all of Washington, D. C.; Mrs. Senator Sherman, Mansfield, Ohio; Mrs. Senator Scott, Huntingdon, Pa.; Mrs. Senator Corbett, Portland, Oregon; Mrs. Senator Edmunds, Burlington, Vt.; Mrs. Luke P. Poland, St. Johnsburg, Vt.; Mrs. Samuel J. Randall, Philadelphia, Pa.; Mrs. Catharine E. Beecher, 69 West 38th street, New York city.

MRS. ALMIRA LINCOLN PHELPS,
Cor. Sec'y of the Woman's Anti-Suffrage Committee of Washington City.

THE PETITION OF THE UNDERSIGNED,
To the Congress of the United States, protesting against an Extension of Suffrage to Women:

We, the undersigned, do hereby appeal to your honorable body, and desire respectfully to enter our protest against an extension of Suffrage to Women; and in the firm belief that our petition represents the sober convictions of the majority of the women of the country.

Although we shrink from the notoriety of the public eye, yet we are too deeply and painfully impressed by the grave perils which threaten our peace and happiness in these proposed changes in our civil and political rights, longer to remain silent.

Because, Holy Scripture inculcates a different, and for us higher sphere, apart from public life.

Because, as women we find a full measure of duties, cares, and responsibilities devolving upon us, and we are therefore unwilling to bear other and heavier burdens, and those unsuited to our physical organization.

Because, we hold that an extension of Suffrage would be adverse to the interests of the working-women of the country, with whom we heartily sympathize.

Because, these changes must introduce a fruitful element of discord in the existing marriage relation, which would tend to the infinite detriment of children, and increase the already alarming prevalence of divorce throughout the land.

Because no general law, affecting the condition of all women, should be framed to meet exceptional discontent.

For these, and many more reasons, do we beg of your wisdom that no law extending Suffrage to Women may be passed, as the passage of such a law would be fraught with danger so grave to the general order of the country.

Circular to the Women of the United States:

More especially, the former Pupils of the Writer, and of her deceased sister, Mrs. Emma Willard; and also to those who have been educated by their Pupils, and their Educational Books.

AGAINST THE EXTENSION OF SUFFRAGE TO WOMEN.

There is a question of vital importance to society, and particularly to women, which is now agitating the public mind. Ever since the days of Mary Wolstoncraft, who wrote an infidel and infamous book called "The Rights of Women," there have been a few female Tom Paines who have defended her doctrines; professing to pity their sex, enslaved, as they say, by the laws and organization of society;—there have been men ready to join these free-thinking, free-acting, and free-loving women, and to cheer them on in their wild career.

So long as these women were few in numbers and without influence, their opinions excited little attention; but they have now become a formidable power,

threatening to subvert the social organism by obtaining the sanction of law. Lectures are given on the subject of "Women's Rights" by women of culture and refinement, who, in gentle tones and well rounded periods, declaim against the injustice of making their sex subordinate to man—if they do not actually impeach the Almighty for making a distinction between the sexes in their creation, they do so virtually—and, as for St. Paul's authority, they consider it as of no account in the settling of the woman question.

While some good, but misguided women, have, doubtless from the best of motives, embarked in this cause, we have, of late, witnessed with great surprise, an affiliation between them and others of more than doubtful lives, who by throwing off all feminine delicacy, have gained a bad notoriety. This fact proves the dangerous and downward tendency of the doctrines of these free-thinking women.

And so we have been drifting on. There were certainly evils to be remedied in the condition of women—Legislatures have studied how to do this in regard to the rights of property, the guardianship of children, &c. Women have been appointed as post-mistresses, school visitors, and members of scientific associations; public sentiment has approved of their engaging in business of different kinds, which were formerly thought exclusively masculine. The writer and her sister, Mrs. Willard, many years since became members of the first association formed for the "Medical Education of Women;" and ever maintained that in Education and Authorship they might be allowed to compete with men.

But to the *agitators*, all concessions made to women are unsatisfying, so long as a "Mordecai is at the gate"—so long as they are not allowed to *vote at political elections!*

At this time a Committee of these self-constituted champions for "Women's Rights" are actually installed in the Committee room of "Education and Labor," at our "National Capitol," where they hold their daily meetings, send out their publications, under the franks of members of Congress and Senators, and use their fascinating influence in the lobbies. They affect to represent the women of the Country. Senators ask: "Do a majority of the women want to vote?—if they do, why let them." *"If they do!"* This is a question for each of you to answer. It will not do to shrink back and say, "I am not willing to give my name, even against Women's Suffrage. I would not even so much as recognize the subject." But we *must look to it*—there are times when we must act—with our feminine nature, God has given us boldness to stand for the right;—and it is this feminine nature which we wish to guard.

It is said that more than 10,000 names in favor of Women's Suffrage have been presented to Congress, while but about 5,000 names against this, have been sent in. On the one side, have been made great efforts to swell the list of names—on the other, there have been but feeble attempts. But there is no longer time for delay—the giving to women the right to vote, will bring upon them the duty to fit them to discharge it properly. Have you not all enough to do in your own sphere?

If women vote, why should they not be compelled to bear arms? They must also be eligible to military and civil offices. Let the suggestions which would here arise, be followed out to reality, and where is the sacred home, the nursery, the domestic altar, at which woman is so often the ministering spirit, if not the actual priestess.

Is it a time when there is trouble in a family for the Woman to begin to clamor for more privileges? Our country is in trouble—the late war has plunged the Nation deeply in debt. Our Legislators are puzzled and at their "wits' end," as to the means of sustaining our financial credit: the South devastated, disorganized, and depressed is on the verge of irremediable ruin—an immense colored population are roaming about without homes or means of living—unwilling, in many cases, to labor; their ideas of *Liberty* amounting to *license* which renders them dangerous to neighborhoods. These people are to be instructed, humanized and christianized—let our Congress look after them; make wise and generous provisions for the reconstruction of the National Government, where it has been nullified, without violating the rights of the States as reserved by the Constitution; let Congress attend to our disturbed foreign relations, look after Cuba and San Domingo, steer wisely, our national course between the contending parties and politics of Europe;—to do these things well, will require all the wisdom of their best minds. Let us, women, relieve them of farther perplexity about *"Our Rights,"*—let us rather study how we may best serve our Country by learning its necessities and dangers, that we may quietly use for good, such influence as our intelligence, wisdom and domestic virtues, give us, with our sons, husbands and brothers, on whom the public burthens must fall and on whose patriotism the safety of the Country depends. May one deep voice from North and East unite in harmony with the words from South and West, announcing to our National Government,—

"We do not ask for 'Women's Suffrage;' We protest against its being forced upon us. We ask to remain in the sphere in which God has placed us."

ALMIRA LINCOLN PHELPS.

Eutaw Place, Balt., Md., Feb. 23, 1871.

In our future numbers we propose to give some account of the many women of our own and other lands who, like the author of THE APPEAL which we print in the present issue of our journal, have not felt their wings clipped by "conventionalities;" their genius cramped by "custom;" their industry hindered by the "barriers built up by a falsely organized society;" their powers pent in by the "narrowness of their political sphere." But lacking the ballot, and in gentle obedience to all the fine restraints of feminiety, have succeeded in winning for themselves both fame and fortune; women whose habitations and whose names are honored; and yet whose primal excellence as women outshines all their rich achievements in the fields of letters, or the departments of activities where they have bestowed their fruitful labors.

[For The True Woman]

Woman Without the Ballot.

A Lecture entitled "Woman Coming Without the Ballot" has been delivered in Baltimore and various other places during the last Lecture Season, by Miss Edgarton, of Boston. Its reception in Baltimore was altogether satisfactory to Miss Edgarton and her friends. Notwithstanding that the evening was dark and rainy, the large lecture hall of the Masonic Temple was well filled with an appreciative audience, which gave the closest attention to the speaker, receiving many of her good points with a very hearty applause.

Miss Edgarton advocates the views of a large majority of the thinking women of the country, who, while opposing Woman Suffrage, are by no means indifferent to the cause of Woman Progress. An enunciation of their principles—shall we say their platform?—may be put somewhat in this way.

We believe that woman is capable of greater and higher things than she has yet achieved, and are far from looking on her as though she had already attained or were already perfect.

We desire most earnestly to encourage and stimulate every aspiration after a higher and nobler fulfilment of her mission in this life, and are thoroughly awake to the splendid possibilities which lie before her. We rejoice that the social barriers which have hitherto dwarfed and hampered her aspirations and capacities, are so rapidly giving way, and that every field of activity to which she may prove herself equal and competent lies wide open before her, and that never is wanting to her the strong hand of a male friend to assist her in climbing those heights which they have hitherto held as their natural and exclusive province. Indeed we should say, in this connection, that nothing in the history of agitation on the Woman Question is more worthy of notice than the cordial and graceful manner in which intelligent and cultivated men stand aside and make way for the "coming woman" whenever she can show good claim and reason for a hearing.

We would not for a moment overlook or fail to appreciate the great work which has been done for woman by those whose demands for her stop short of nothing but the Ballot, and indeed would gladly join hands with them in working for all ends which we conceive to involve the elevation of woman in a truly womanly sphere.

We admit that our constitutional law, in its present construction and administration, fails to meet all cases of rights in property, and that the impotence of property in the hands of women to ensure a voice in legislation, while it is subjected to taxation, involves an injustice to our sex, at which we sometimes wince a little. Yet there are many sensible women, of large wealth, who, while they fully understand the rights of property and their own disabilities under the law, acquiesce cheerfully in the present regime, bowing before the fact that no general law can meet all exceptional cases, and much preferring "to bear the ills they have than fly to others that they know not of." Practically, they pay their taxes cheerfully, rejoicing that they live under a government which ensures to them the peaceful possession of their property, and which, so long as it leaves them free from personal responsibility in its administration, they will not attempt to jostle or disorganize, but will not give bonds for like good behaviour when once the laws of the future call on them to step aside from their legitimate duties, by throwing upon them the duties and responsibilities of the Ballot. The laws of property with regard to marriage relation are, in some of the States, unjust towards women. But women have the right of petition; why do they not use it in this matter? Surely no State Legislature would turn a deaf ear to such petitions. The State of Maryland has set a good example in this direction, by so amending her Constitution as to put women on an entire equality with men in matters of property. "We can now make our own wills, and cut our husbands off without a shilling," said a Maryland lady to me the other day. What more can the good wives of Maryland desire in this respect?

But in the din and scramble for political power our opinions and wishes are held in sublime contempt. While more than fifty-five hundred women petitioned the Third Session of the Forty-First Congress to make no change in the political status of women, the newspaper organs of the woman suffragists persist in putting the number at "one thousand and one," or patronizingly allude to "those five hundred women who do not want to vote." In a memorial to the Massachusetts Legislature, prepared at a late meeting of the Woman Suffrage Association, in Boston, and signed on behalf of the Executive Committee by Julia Ward Howe, William S. Robinson and F. B. Sanborn, we are characterized as "WEALTHY, SENTIMENTAL and IGNORANT."

We most heartily wish that the first of these charges could be proven in the case of every one of us, but truth compels us to plead "not guilty," with the exception of a small minority, while we humbly plead "guilty" to the third; as far as the precise nature of the second is concerned, and also with regard to the political oppressions of which we are said to be the victims. But admitting, for the sake of argument, the truth of the first charge, what follows? This, that a large amount of taxable property is in the hands of those who prefer to do without the Ballot. Have they not a right to resist its being forced on them by a class of persons among whom are many who have not half so good a show of the right to demand it? Indeed, we do not like to say how often we are reminded of the discomfiture of the dear old lady at the tea-party, who in her repeated and desperate attempts to relieve her mind, by telling her wonderful story, could never get further, for the gabble and babble that surrounded her, than "*My goose, she*—." But since we have the advantage of pen and paper, with no one at present to interrupt, we avail ourselves of our vantage ground by telling a little story, which we think too good to trust to the liabilities of tea-parties:

Our friend Mrs. T., a scion of one of the best Southern families, was, at the outbreak of the war of the rebellion, sorely troubled as to the right or wrong of secession; on one side was the country which she had good cause to love, and which she truly did love, on the other her wealthy and powerful friends, talking loudly of State rights and Northern oppressions, and the wrongs they were suffering in their own persons. Which side should she espouse? She was a devout Catholic, and would end the mental conflict by referring all to her good Father Confessor. So with a deeply humbled and anxious mind she poured into his attentive ear the story of her perplexities and apprehensions, and begged his infallible counsel and guidance. The holy Father listened to the end with an indescribable expression of horror and surprise, and then, keeping her only a few minutes in suspense, raised his hands heavenward with the agonized appeal, "Good Lord, what shall we do with this woman—she's a POLITICIAN?"

C. E. J.

Original Woman's Rights Woman.

MISTRESS PAGE—
Why I'll exhibit
A bill in the Parliament for the
Putting down of men.
Merry Wives of Windsor, Act 2, Sc. 1.

"Many men in all nations long for peace. But there are three women at the top of the world who do not. Their wrath, various in quality, is great in quantity, and disasters do the reverse of appeasing it."—*Carlyle's Life of Frederick the Great, vol. 5, page 314.*

Nothing to Do.

"Nothing to do!" in this world of ours,
Where weeds spring up with fairest flowers,
Where smiles have only a fitful play,
Where hearts are breaking every day!

"Nothing to do!" thou Christian soul,
Wrapping thee round in thy selfish stole;
Off with the garments of sloth and sin,
Christ thy Lord hath a kingdom to win.

"Nothing to do!" There are prayers to lay
On the altar of incense, day by day;
There are foes to meet within and without,
There is error to conquer, strong and stout.

"Nothing to do!" There are minds to teach
The simplest form of Christian speech;
There are hearts to lure with loving wile,
From the grimest haunts of Sin's defile.

"Nothing to do!" There are lambs to feed,
The precious hope of the Church's need;
Strength to be borne to the weak and faint,
Vigils to keep with the doubting saint.

"Nothing to do!" and thy Saviour said,
"Follow thou me, in the path I tread."
Lord, lend Thy help the journey through,
Lest, faint, we cry, "So much to do."

—*The Nation.*

Mrs. Caroline E. Talbot.

Attracted by the notice that FRIEND TALBOT would address a Temperance Meeting, we followed the throng that entered Temperance Temple. Being favorably seated to observe, we looked with wonder and delight at the sea of upturned human faces, and thought "how is it possible for this woman to interest all this multitude?" It was with something the feeling of him who said, "Whence shall we buy bread that these may eat?" The subject too, Temperance, a hackneyed theme, exhausted by the copious eloquence and high action of Gough, what was it to become in the hand of a feeble woman? We waited with anxiety the opening of the meeting, and trembled for the effect of the few first words. With these, however, all doubts vanished as the speaker being fully equal to the occasion.

No high intellectual effort was made. This woman spoke with the simplicity, fervor and feeling that a loving sister might exhibit in talking to her brothers on the nature of the terrible tempter whose wiles might overpower them. The sentiment that she was making any display of herself, or doing even an exceptional thing, passed entirely away from the mind. The whole affair seemed perfectly natural and normally womanly. We liked most especially, the thoroughly religious character of the motives Mrs. Talbot set before her audience. To her, the cause of Temperance was the cause of Christ. "Righteousness and judgment to come," were its companion ideas. Her words were winged with love, and went directly to the heart; full of little tender touches, they moved the feelings of all who listened. We would not attempt an eulogy, but it is something to say that the most prejudiced against woman lecturers would have felt, in listening to the sweet, strong, pleading voice of Caroline Talbot, on this occasion, that this too was woman's work, and womanly done.

E.

The True Woman.

EDITED BY MRS. CHARLOTTE E. McKAY.

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WE send out our first number of THE TRUE WOMAN as an experiment. Its existence as a monthly journal depends entirely on the favor and patronage of its friends. We respectfully ask all who receive it, and are interested in its success, to act as agents in securing its circulation and sending us subscriptions.

[From the Washington Sunday Chronicle.]

A Woman's Letter.

WHAT NEED IS THERE FOR "FEMALE SUFFRAGE?"

Let us narrow the subject down to this point: What will be the good of it if we get it, and what substantial reason can we show for demanding it?

All the reasons that I have seen and heard in favor of it seem, to my mind, very inconsequent; even the claim that it involves a grave constitutional principle, that its advocates set up for it. "We," they say, "are tax-paying citizens, and, as such, are entitled to the privilege of voting."

What of that? Secession, which brought a devastating war upon us, from the effects of which the country will not finally recover for a century to come, also involved —according to the rebel construction of the idea—a constitutional principle strongly in favor of their political heresy, which gave them the right to disintegrate and destroy the United States Government.

Slavery—so long the one foul blot on the escutcheon of our Freedom—was protected and cherished by constitutional laws; so, also, trial by jury, which is one of the most highly-prized and jealously-guarded of our constitutional rights; notwithstanding which it has become the unwritten law of the land as tacitly and decidedly consented to by law-makers and people as any law in the statute books, that the destroyer of female honor may be shot down, or otherwise put to death by the injured husband, father or brother, without the benefit of judge or jury, and the avenger be acquitted.

These things prove that there is a *moral* law higher than the constitutional law, which is now and then recognized by the people who clothe themselves with it, as with a panoply of power, to resist and to bring to nought public evils, even when disguised under the pretense of constitutional principles.

Had the framers of our Constitution been prophets, we should have been spared the horrors and desolation of the late war, for they would then and there have abolished slavery forever; we should have been spared this absurd and humiliating agitation on the female-suffrage question—no such monstrosity would ever have been heard of; the "witches' cauldron," now seething within the very walls of the Capitol, would never have been set up, or their unholy, demoralizing incantations been heard where the echo of the voices of the departed sages of the land still linger in grand reverberations. But they were not seers or prophets, and the wisest of them all never imagined such a state of things as now exists; had a vision revealed it to them they would have regarded it as some fanciful chimera, whose only good was to illustrate a strong antithesis between all their ideas of the sacred mission and delicate character of women as they knew them, and the hybrid, brawling, unsexed beings conjured up by their imagination. They would not have left the shadow of a peg of constitutional principle for the women of the nineteenth century to hang their demoralizing pretensions on had they been gifted with prophesy.

Another puts in the plea that "female voting will purify the ballot!" This sounds prettily, but we ask reverently, *how*, in the name of God? Suffrage once extended to women, what power can restrict it to those classes whose moral influence might, indeed, have some such purifying effect? Who shall say, "you, madam, with your comprehensive intelligence, and you madam, who pay heavy taxes into the coffers of the State; and you madames, whose virtues make you the models of your sex; and, above all, you, heroic wives and mothers, who struggle and toil in the rough vales of poverty to supply the needs of your little ones crying for bread, and perhaps the needs also of sick or worthless husbands, without soiling the fair robes of your womanhood; come up in your strength and vote for men and measures who will make straight the ways of justice, and lift the burdens from the bowed shoulders of the poor and oppressed; but stand back all you host of woman-kind who are clothed in ignorance as with a garment—who were cradled in crime, who have animal instincts in the place of human intelligence, and are ignorant of all laws except the laws of nature —stand back, ye unfortunates, who have bartered your virtue and fallen into the mire, and all ye whom want and suffering have made apathetic as to whether King Stork, or King Log shall reign, and are ready for a little present help to sell your vote to either; you must not approach the ballot-box, the right of suffrage is not for you, but only for such as have by their intelligence and moral purity the right to assist in regulating public affairs."

If you can go into the Sodoms and Gomorrahs of the land and find ten "just" to save the cities, there would be some reason in your plea, but you can't do it; if *you* vote, all Sodom and Gomorrah must vote with you, and it is easy to imagine the men and measures they would vote for.

Under our peculiar institutions, the ballot, if opened to women, will be open to all without distinction.

What is the need of all this agitation on a question the very principles of which are filled with elements of disintegration and destruction to the good order of society and the peace of families?

Are our men becoming incapable of regulating and administering public affairs; are they such tyrants and oppressors that they turn a deaf ear to wrongs of women? Herodotus tells us of a people of ancient times, whose men from love of ease and luxury became so effeminate and good for nothing that when their country was invaded by a neighboring enemy they fled ingloriously, leaving to their women the task of defending their homes and altars, which they bravely and successfully did; while the men were by an Imperial decree reduced to the duties and drudgery of women; they were compelled to assume female attire and take their place in all domestic regulations, while the women were exalted to the rank and political status of men, and were made administrators and executioners of the laws in all public and civil offices.

Are our men of that sort, that we can no longer trust them? No! ten thousand times no! Their glorious record in the awful conflict just over; their spirit to do or die for the preservation and defense of their homes, their altars and their "sacred liberties" answer, no! and make us willing for them still to govern the country which their strong arms saved.

And I have strong faith, too, in their good common sense to put a final stop to all this absurd outcry for female suffrage.

There are some weak souls, it is true, under the domes of the Capitol, who have been cajoled by the "voice of the charmer" into the belief that women are to become a political power in the land, and that it will be best for them to look out in time for their interests and future political safety; they have actually been threatened with prospective loss of power, and place, when the "gentler sex" get the upper hand, and incontinently succumbed. Others are thinking favorably of the claims of the female suffragists; they rather dread the sting of the *Revolutionist*—that sheet of mystery and iniquity—and then, with that good-natured spirit of indulgence toward our sex, which is characteristic of American men above all others, they are willing to grant the extension of suffrage to women simply because they want it.

But we do not want it, Messieurs of Congress. We deny that the women who have constituted themselves leaders in this matter speak the sentiments of the women of the country or represent their wishes. They have aims and purposes in view

which we repudiate; we deny that female suffrage will tend in the slightest degree to the good of our sex; so far from it, we know that if the excitements, the fever, the rancor of political strife is forced upon us, weighted as our hearts and hands already are with our sacred responsibilities, our domestic cares, and all the duties of the sublime mission for which we were created; a fatal blow will be struck at the very root of the good order of society—at the peace of families—at the very sacredness of the marriage tie.

You know, Messieurs of Congress, what political hatreds are, what political venom is; you know what it is to have mud thrown upon your fair fame and the peace of your moral life destroyed by the insidious and corroding fever of politics. Look, then, at the honored matron by your side, whom you call by that sweetest of all words, "wife;" look at your pure and lovely daughters, beautiful in their innocence, and full of the budding and delicate dignity of their fresh womanhood; think of them, will you, as politicians; think of all you have gone through yourself, and apply this experience to them; think of *them* voting against men and measures your own honor is pledged to sustain; think of their enlisting your sons in open revolt against your principles; think of the discord, the neglect, the coldness, the bitterness, and discomfort that would ensue and reign in homes once peaceful and happy.

Ah, Messieurs of Congress, perhaps you did not get a near view into the divided households of our land during the late war. I did. I saw symbolized there all that I predict now, should female suffrage be forced upon us; and if such a state of things should come through your weakness you will recoil with horror at the consequences thereof.

Beside all this, the responsibilities which must be assumed along with the power to vote are entirely unsuited and incompatible with the female organization. In case of war, those whose means can not afford to buy a substitute must enlist or be drafted, and how disproportionately large will this class be to the number of the chosen few, who can exempt themselves by paying so much to a man to shoulder the musket and march in their stead.

Imagine a woman of refined and delicate sensibilities—a woman with a woman's nature—in a jury box on a criminal trial, obliged to listen to all that is said of unclean and terrible, and perhaps by her verdict decide the doom of the felon before her, while her own children at home are running wild, neglected and demoralized, and learning the rudiments of the very vice which has brought the criminal whose doom she has just sealed to the gallows!

In conclusion, I simply ask, what we are to vote for? should we be so unfortunate as to have the right of suffrage inflicted upon us, are we to vote for each other or vote to keep *men* in place and power, or shall our new political status so change our nature that we will not ourselves want to feast on the loaves and fishes?

Let the evil day come when it may, a *political war between the sexes will be inaugurated*, which will only end in one or the other being vanquished and cast by the victors over the battlements.

ANNA H. DORSEY.

[For The True Woman.]

The Mower.

AFTER THE GERMAN OF UHLAND.

"Mary, my dear, good morrow! So early prepared for the mowing?
Thou truest of maidens! love makes thee for duty more ready and glowing.
So! Mow me this meadow all o'er, in three days' time from this morning,
And you may marry my son, no longer your love I'll be scorning."

The 'Squire, so stately and rich, this promise repeating,
How quick in her deep loving breast Mary felt her heart's beating;
Through every limb flowed her life, warmer and stronger, and newer;
The scythe, how she swung it in strokes, ever more steady and truer.

The noontide glows, and the mowers, in haste for reposing,
Quench their thirst at the spring, or softly in shadow lie dozing;
Over the meadow so hot, the bees at their labors are singing,
Mary, unresting as they, her scythe is still lustily swinging.

The sun sinks to rest, the evening bells sound sweet through the gloaming;
"'Tis enough for to-day, Mary, dear," say the neighbors, as homewardly roaming,
The mowers, the herdsmen, the herds, from meadow, and fields are all going,
But Mary, she sharpens her scythe, and anew beginneth her mowing.

And so on from evening to morning, from morn to night's shadow,
Nourished by love and by hope, she steadily moweth the meadow.
The third time down sinks the sun, the work of poor Mary is over,
There stands she, and weepeth for joy, in the midst of the sweet-smelling clover.

"Mary, my dear, good evening; what see I? Oh, diligent maiden,
The meadow is mowed; all its cost your faithful hands shall be paid in;
But as for the wedding—and so you took in earnest my jesting?
How credulous loving folks be, this work is too fully attesting."

He spoke and he passed on his way: then Mary's heart suddenly breaking,
She shuddered and sunk to the earth in a horrible quaking;
Speech, motion, and feeling she lost, the fields reeled around her,
And there, in the mead, like one dead, next morning the mowers they found her.

So hung she, from year on to year, 'twixt living and dying,
Of honey, a drop at a time, all the needs of her life is supplying.
Grant her a grave in the meadow; oh, fold her in fragrance forever,
So brave and so loving a maiden, as Mary, on earth has mowed never. E.

[Translated for The True Woman.]

Vesuvianism.

While one is looking on at the events that are to-day transpiring in almost all our cities, and especially at the feminine delegation that is besieging Congress to fasten upon women a full participation in all the political responsibilities and privileges of men, it is amusing to turn a little backward, and find that the whole thing on this side of the Atlantic, is a mere outworn French fashion, at present ticketed and put aside, to be studied by the curious in such matters, under the expressive name of Vesuvianism. It makes us feel very much as if we were only fighting an "extinct Satan" in thus recurring to the pages of history, and presenting our readers with the story of the woman movement as it arose, raged, and, like every other fashion, subsided, in that land of ideas and experiments—France. All that follows is mainly a translation from the French:

The ideas of feminine emancipation, which manifested themselves in 1793 and in 1830, made in the year 1848 a veritable explosion.

The Sieur Bormes, inventor of several machines of war, notably a means whereby two thousand citizens could fight advantageously against fifty thousand soldiers, issued to the women of Paris a proclamation, calling upon them to enrol themselves under the name *Vesuviennes*.

A certain number of ribald women responded to this appeal, and the *club-legion of Vesuviennes* was thus formed. In order to become a member, a woman had to be at least fifteen, not over thirty, and unmarried.

These women wore a costume somewhat resembling that of the vivandieres in the army. They promenaded the streets, amid the hootings of the spectators, visited the Hotel de Ville, where the Provisionary Government held its sessions, and there presented their grievances.—Ridicule did prompt justice to these extravagances, and the *Vesuviennes*, especially so called, re-entered into the shade. But the *thing* was not dead. These events took place in March, 1848. In the same month Desirée Gay, Jeanne DeVoin and DeMalatier founded the club FOR THE EMANCIPATION OF WOMEN. This club published the prospectus of a journal, about to appear, under the title "The Woman's Tribune," (*Le Tribune des Femmes*,) which was to uphold the rights and duties of all, male and female. Failing in the necessary funds, this promised journal never made its appearance.

In April of the same year, the Woman's Club was opened. The Secretariat was Rue de Trevise. The place of sitting, the Boulevard Bonne Nouvelle. It had for its especial object the emancipation of women. It was composed of the following *citizenesses*. Here follows the names of the women who in that day were at the head of the woman movement in France.

As there do not seem to be many who ever attained any other than this bad eminence, we shall not burden our columns with them. But for those desiring to know, they can be found in the Feuilleton of the Paris Journal, issued 27th December, 1869. That they distinguished themselves at the time in their specialty, can be discovered by the following contemporary notices of some of them:

The President was EUGÉNIE NIBOYET, of whom Charles DeVarenne writes as follows: "Some *beaux esprits* out of employ, opened in the salons of the Interior Department, a course of lectures or debates on political propagandism, which gradually changed into the most furibondes melées. Thither came the strong-minded women of the George Sand school, to take their part in the debates; and I have there heard developed the socialistic ideas which afterwards were openly proclaimed at the popular re-unions. A certain Madame Niboyet was the most rabid of these clubistés."

This Joan of Arc of the *bas bleues*, who a long time ago had thrown aside the tea kettle, used to pursue most pertinaciously Ledru Rollin, to preach to him the democratic and social education of the sex. She wanted the ministry to be at the expense of a journal, entitled *Le Bonnet Rouge*, for which she hoped an immense success. There she intended to mingle the agreeable with the useful, from the art of making pickles to that of raising children. She never succeeded in making Ledru Rollin see it exactly as she did This excellent Madame Niboyet dated her first appearance among "the emancipated" from a period somewhat anterior to '48. For a long time she had been proclaiming that the mould of the old world was broken, and vainly endeavoring to make society accept the new model that she presented. Among her uncomprehended works, there is one, a domestic drama, called "*The Protector*." This piece was incontinently hissed from the stage.

From the book of Alphonse Lucas, entitled "*Clubs and Clubistés*," we extract tract the following notice of Jeanne De-Voin, member of the club of which Madame Niboyet was President:

"This citizine, (allow us to coin this word, as the best equivalent for the French *citoyenne*,) when she is not at St. Lazare, (a reformatory prison for women,) is visible every day from five to seven in the morning at the fraternal association of Lemonade Sellers, Rue du Roule St. Honore. She is not beautiful. She is no longer young. Her attractions are those of the virago. She is sometimes accompanied by a husband, whose name she does not bear, who, however, admires her greatly, and seems very much honored when on her good days she is disposed to notice him. She is at once journalist, sewing woman and teacher. She has started a wonderful number of journals, most of which have continued in existence but for a few days. In the 'banquet' (a kind of political re-union which was in vogue among the republicans of '48,) she used to deliver the wildest kind of discourses, generally received with ridicule and mockings. She proposed herself as a candidate for a deputation, but only received one vote. At last she earned for herself several months of prison, by a complicity in conspiracy, in which some washerwomen, and an architect were involved."

Another of this same club was PAULINE ROLAND, who wielded the most indefatigable pen that was ever held by feminine fingers. She used to send to the journals manuscripts by the quintal, which, however, did not always get themselves printed, and which the public soon fell into the habit of never reading. This "citizine" also called herself instructress; but I believe few mothers would have wished to have brought their young daughters under the influence of her lessons. After a lawsuit, in which she was somewhat compromised, she declared before the tribunal, that she was a Saint Simonienne and communist, and that she in consequence entirely repudiated marriage and inheritance; that faithful to her principles, she had never wished to have a husband. All the same, she called herself mother of three children.

Another of these notabilities was MISS HENRIETTE. Who does not remember this name HENRIETTE, signed to so many articles, intended through the journals to popularise the doctrines of the citizen Olinde Rodrigaes?

The citizen Prondhon wrote to her in those days: "Go darn your stockings and skim your soup" One might have seen her sometime afterwards on the Boulevard Poissoniere, carrying a cage filled with swallows, which beat their wings against the wires, as impatient of imprisonment. From time to time Henriette would cry out to the passer by, "Let the swallows at liberty, two sous." Ah, this was at the same time profession and symbol!

Still another, MARIE NOEMI, by marriage Madame Constant, is somewhat noticeable. Her husband had been a priest, but was dismissed the profession. She is still something of a writer. Under the name of Claude Vignons, she contributes now novelettes to three of the principal newspapers of Paris.

Among the journals that made their appearance at this time, all clamorous for this emancipation of women, was

THE VOICE OF THE WOMEN.

This journal preceded the formation of the club, and was under the direction of Madame Niboyet.

In the fifth number of this paper, Madame Niboyet wrote jubilantly: "The times are for us. Our journal is going to succeed. Its success has already surpassed our hopes. The women do not make us wait. Their help is assured to us. God has blessed our efforts. Henceforth our journal will not be the work of one only, but all will have a share in its labors."

It seems difficult to think we are only copying the used up slang of '48, but read the following sentence from this journal:

"From to-morrow, we constitute two committees, one for the editing of the journal, the other to discuss the plan of our public instructions for women. In our assemblies, every aptitude will have its possibility of development. The three modes of manifestation of individual and social life, by their free spontaneity, will elevate woman to the virtual heights of her mission, and she will be above all dear to us, who well know how to devote herself, head, arms and heart, to the cause of progress."

Another journal,

THE POLITICS OF WOMEN,

was founded in 1849, by a society of workwomen, under the direction of Madame Desirée Gay. This society also constituted itself into a club, called *Society for the Mutual Instruction of Women.* The object was to inculcate the principles of communism. This was very much in vogue for a while. All the strong-minded from the forty-eight quarters of Paris, thronged to these teachings. Only, as all the ladies wished to be professors, there soon came a dearth of scholars, and the thing ended.

About the first of June, another journal made its appearance, called

THE REPUBLIC OF WOMEN.

In this paper ribaldry and indecency became so disgustingly rampant, that the Provisional Government was obliged to break up women's clubs, and to forbid women to figure in *political re-unions.* This measure was universally applauded. Leon Gozlan wrote thereupon an article, stuffed with good sense, commencing by these words:

"The National Assembly has done right to shut up these women's clubs, where the fair sex soon would have lost those few remaining graces which still distinguish it from manhood."

In fact, it was thought that the whole thing was a kind of delirium past; when all at once again we perceive symptoms of a revival of the evil. Madame Paul Mink, Julia Deraismes, etc., repeat to-day, at Vaux Hall and at the Hall of the Redonts, the very same language of '93 and '48: "The 18th century say they proclaimed the rights of man. It remains for the 19th to establish the rights of *humanity.*" Humanity is here only a eupheuism; it is the rights of women they really mean.

Happily, they now demand only equality of rights. The Vesuviennes pushed their social idea to the moral and material extermination of men. But do not let us cross these good ladies too much, for who knows but what this aim can be revived?—*Henri Roche, Paris Journal, Dec.* 27, 1869.

Probably if there was one thing more than another which conspired to bring the Republicanism of '48 into contempt, and to ensure its failure, it was this woman

movement that threatened the entire disorganization of society. It was not, as here, the right of labor, that woman principally claimed. Ah, indeed in France, women have an elegant sufficiency of that right. The men don't care how much they work, nor of what quality their work shall be. All their grievances hinged upon the marital relationship. Being generally the working partner in the business, had women not superior rights? Hence their debates became wildly disorganizing. If the discussions here are more moderate, is it because we have not taken the first step? Not having taken the support of the family out of the men's hands, we cannot yet claim *entire* control. "*Ce n' est que la premier pas qui conte.*" E.

THE following article appeared in the *Boston Recorder*, several years since. We give it to our readers, as a very able discussion of the Woman Question in one of its most important aspects:

The Woman Question.

There is one fixed point of departure for any rational discussion of this question. To ignore it is to make the discussion mainly worthless. *If the human race is to exist in the future, woman is to be its mother.* That point is settled in nature, not by masculine arrogance.

Now motherhood is not the occupation of the moment. For months preceding the fact of maternity the body is controlled by it, taken much out of its ordinary courses, set aside from many of its severer labors. For weeks after the completion of motherhood it is laid by for recuperation, its functions absorbed with processes of recovery and nutrition. After this, in any right state of body or society, comes a year in which the child cannot be for many hours at a time separated from its mother's breasts. The body of the mother is also in the extraordinary process of receiving and assimilating nourishment for two—no inconsiderable task.

Not only are the physical powers fully pre-occupied before and after maternity, but neither body or mind is in regular and normal action for common uses. There is an exaggerated sensitiveness. Things at other times hardly noticed become, to the keener sensibilities, exciting and full of peril to the woman, and to the life developing within or at the breast. The safety of the mother, the physical and moral soundness and balance of the child, require defence against many otherwise harmless excitements; safeguard from many otherwise healthful contests.

Aside from the child's dependence upon her for nutrition, every right-hearted mother recognizes one absorbing, supreme responsibility for the development and training of the soul committed to her, not by human injustice, but by a divine, constitutional necessity; a responsibility no other can take, and which no true woman would commit to any other—no, not to angel from Heaven!

These exigent duties of maternity may be said naturally to occupy a woman from twenty-five to forty-five years of age. The average number of children to a marriage fifty years ago, was not less than eight; an average productiveness in each mother at least every third year till past age. We need not be told of the immense draught of such reproduction upon the system, nor of the measureless care and labor of such a household. That it was fully adequate to the forces of the robust woman of a less artificial civilization than ours, all women will agree. Yet, Dr. Peasely, an authority second to none, says that these prolific mothers lived longer than the unmarried women of their day.

The decrease of this productiveness of late is evident. It is certain that measures are systematically and very widely taken to prevent the natural productiveness of marriage, measures reaching up from the abominations brought to prevent conception, even to the monstrous crime of fœtal murder. The endeavor, in marriage, yet to be rid of the pains, confinement, and expense of maternity, is the portentous fact of our civilization, the root of immoralities endless, of diseases destructive to men and women. It develops monstrous lusts; invades to destroy the purity of home, the holiness of the marriage bed; and corrupts the souls that ought to be most spotless. A return at once to the normal idea of the marital relation, is the necessity of our time, whether for morality, religion, or the perpetuation of the race. Certain of the best stock of the world are on the high road to extinction, and that by the foulest means ever used to exterminate a race!

Now for the bearing of women-suffrage on this matter. Masculine women on the platform have heaped ridicule on the humble, loving mother's duty. Mad women have exultingly foretold the day when the unwedded among women should be the names of honor! But we will not dwell on this strong token of the undercurrent of the movement, for the decent women of the platform now promise that they will still be wives and mothers.

Woman votes; is in all the professions; aspires to office; is pecuniarily independent of man. These are the main points sought. The suffrage is precious, and demanded because it is held to be the root of each of these growths. Now for motherhood! Will the professions hinder motherhood? Professional duties and responsibilities, the hope of professional success, must forbid frequent maternities in professional women. The draughts of maternity upon actual physical ability would disable her from the arduous physical and mental labors essential to professional success. The delicacy of that estate would retire her from public pursuits for very considerable periods. The peculiar physical condition, affecting the sensibilities, the peril of the efforts and excitements of public life, would debar her from the active duties of her profession for periods too great to leave any hope of success. No man could succeed in the ministry if every third or every fifth year he must withdraw from its active service. No physician, with such an understanding, would hope to establish a practice. His first six months of absence would destroy such as he had been able to gain. The woman of the law would find it hard to gather her circle of clients, unless she could give them fair prospect of continuous attendance upon their interests. The woman in political life would find the probabilities of maternity a perpetual bar to her ambitions. In short, the professional woman would be under bonds to success to clear herself of the duties to motherhood not only, but from every suspicion of peril of such arrest in her pursuits Only by guaranty against childbearing could she have anything like equal chance with man.

Moreover, she is under bonds not to success only, but also to honor and duty. She has no right to assume the pastorate of a parish, and then, may be at the very crisis of the spiritual life of many, cut herself off from power to hold the oversight of so vital affairs. She has no right as a physician to gather into her hands the charge of the lives and healths of a great circle of families, and then withdraw herself for maternity, leaving them in sickness to death. Taking the grave responsibility, she must hold herself clear to meet it. She has no right to induce circles of clients to entrust to her their legal interests, and then, fairly acquainted with their affairs, withdraw herself to any private and domestic concern whatever. She has no right in political life, to take positions and honors at the hand of any community, or party, and then, may be at the supreme moment of party neces ity, or public peril, put herself out of power to stand at her post, and discharge her great duties. Professional success and professional honor alike put her in bonds against motherhood.

The obvious and only answer must be, "Then these women must avoid maternity. That is not the only duty. Others are paramount. She need not be a mother." That is frank, and puts the case on its true ground. Let us pursue it.

These women shall be celibates! But are not our reformers bracing their plea for women at the polls by saying, "Men are not men without women, and women are not women without men." I have heard it one hundred times, and, what's more, I believe it! These celibate women in the ministry, law, politics, medicine, separated from the common, restful sympathies of life, outside of home circles, rasped, burdened with the vexations, cares, toils, of successful or unsuccessful ambitions! Men so circumstanced would be, as a class, miserable, worthless, speedily left outside the esteem, confidence, or employ of their fellows.

But these professional women will have hearts as well as heads. Instincts for love, tenderness and home will have way. Marry, forsooth, they must and will! Yet they are under bonds to success and honor not to interrupt their professional pursuits by the long pauses of frequent maternity. They cannot give the flower of their days and energy to reproduction. What follows? Why this. These leading women, most honored and famous in marriage, but preventing maternity, must become conspicuously infamous, a contagion of the devil through society. That fashion is prevalent enough! What should befall if our brilliant, splendid women in the pulpit, at the bar, in medicine and on the forum, should set everywhere the illustrious example of prostitution in marriage? Woe worth the day! Yet this must be in any day which shall see women filling successfully through life the professions or even the trades.

Who is ready, by celibacy or fruitlessness of our ablest women, for these only would succeed, to see these best minds and if uncorrupted, these best hearts, taken out of the lines of human descent? Is our blood so rich that we can stand this thinning? What can a class of our best made women do in their single lives to atone for the loss of sons and daughters of so worthy stock? It is a question of one woman, barren, in a profession, or a thousand generations of her grand blood to people and make great the future! I for one believe in the thousand generations of noble women and men, rather than the one woman's good right arm, though she slash and hew ever so grandly. Mrs. Wesley, in her motherhood of sons and Methodism, was greater than she could have been by any most royal work which had hindered those sons from being so well born.

Above all, who is ready to see this best blood among women kept out of future generations by processes most foul, whose full tendency should be to corrupt the domestic and marital relations of the generation in which they live? Nothing could atone for the sad examples of these famous, successful, but wilfully childless wives. They would be, as a class, a contagion of the very sin and shame which doth most beset our time.

So here is my trouble. If women are to be mothers, to any noticeable extent, they can't be successful in the professions and the trades. The tendency will be frightfully strong, in all ambitious women, to celibacy with its vices, or to marriage with the nameless shames which shall prevent maternity. The women-reformers are hard after a success which will forbid maternity in all who aspire to reach it.

Specimen women entering public life at fifty, and reaching success, involve no such difficulty and prove nothing. Venerable women, grand in war with wrong, whose public lives began after their children were well reared, boast their homes, and prove, splendid as they are, the glory of the developing power of maternity.

This difficulty out of the way, and one little one besides, that about Paul and Paul's Inspirer, and there shall be one more enthusiastic woman's rights man in the world!

The Rights of Woman.

Spoken by MISS FONTENELLE *on her Benefit Night, November* 26, 1792.

BY ROBERT BURNS.

While Europe's eye is fixed on mighty things,
The fate of empires, and the fall of kings;
While quacks of state must each produce his plan,
And even children lisp the Rights of Man;
Amid this mighty fuss just let me mention,
The Rights of Woman merit some attention.

First, on the sexes' intermix'd connection,
One sacred Right of Woman is protection.
The tender flower that lifts its head, elate,
Helpless must fall before the blasts of fate,
Sunk on the earth, defaced its lovely form,
Unless your shelter ward the impending storm.

Our second Right—but needless here is caution,
To keep that right inviolate's the fashion,
Each man of sense has it so full before him,
He'd die before he'd wrong it—'tis decorum.
There was, indeed, in far less polish'd days,
A time, when rough, rude men had naughty ways;
Would swagger, swear, get drunk, kick up a riot,
Nay, even thus invade a lady's quiet;
Now, thank our stars! these Gothic times are fled,
Now, well-bred men—and you are all well-bred—
Most justly think, (and we are much the gainers,)
Such conduct neither spirit, wit, nor manners.

For Right the third, our last, our best, our dearest,
That right to fluttering female hearts the nearest,
Which even the Rights of Kings in low prostration
Most humbly own—'tis dear, dear admiration!
In that blest sphere alone we live and move;
There taste the life of life—immortal love.—
Smiles, glances, sighs, tears, fits, flirtations, airs,
'Gainst such a host what flinty savage dares,
When awful Beauty joins with all her charms,
Who is so rash as rise in rebel arms?

But truce with kings, and truce with constitutions,
With bloody armaments and revolutions,
Let majesty your first attention summon,
Ah! ça ira! THE MAJESTY OF WOMAN.

WE propose in our next issue to give some account of the Charitable Work of the Ladies of Baltimore.

We invite our friends in other cities, who are working in the same field, to send us similar accounts of their operations.

RELIEF IN TEN MINUTES!!
TEN DROPS A DOSE.
Ministers and Public Speakers, try
WISEMAN'S PULMONIC DROPS,
The best remedy for Asthma, Coughs, Bronchitis, Shortness of Breath, and Difficult Breathing. Price, 25 cents.
Prepared and Sold, CORNER BALTIMORE AND FREMONT STS., and at the Wholesale Druggists.

Literary Notices.

FEMALE SUFFRAGE.

In the August and September numbers of *Harper's Monthly* we find an article with this title, written with masculine clearness and ability. It is a most valuable offering to the cause of the *True Woman*, and we commend it to the perusal of all whose minds are open to conviction upon the question of the "True Rights of Women." There are many, the great majority of women, who never questioned the propriety of their leaving politics and affairs of State to men; who never with longing eyes looked towards the ballot-box, as if the privilege of casting their vote would make them happier or society better organized. But there are, doubtless, good women who, in brooding over the trials and privations of their sex, have indulged in jealousies towards men on account of what they consider superior privileges. To such we commend the attentive reading of the above mentioned article. The Messrs. Harper are to be congratulated on having published it. We trust the time has come for the press to come out boldly against the perversion of the *Rights of the True Women.*

To the question of "Who is the author of this powerfully written 'Letter to the Christian Women of the Country?'" there is a response which we are not at liberty to publish. They are not the production of a man, but of the daughter of one of our first American writers, upon whose honored name she throws new lustre by her own talents. We hope she will not hesitate to come forward and give to the cause the weight of her personal influence and distinguished name.

VINDICATION OF WOMEN'S TRUE RIGHTS.

A pamphlet bearing this title, by Mrs. Madaline Vinten Dahlgren, is worthy to be associated with the Letter thus briefly noticed. To Mrs. Admiral Dahlgren belongs the honor of having commenced, in connection with other distinguished ladies now at Washington, the movement to resist the inroads of the "*Woman Suffragists*" upon the dignity and peace of the True Woman. And it is no feeble voice which Mrs. Dahlgren raises in opposition to those encroachments; a voice from no weak mind, fearing to be overpowered by superior intelligence among her own sex, which thus deprecates the disruption of Woman from her most sacred duties, and forcing her into the arena of political strife.

The term strong-minded has been ironically applied to those who, casting off feminine delicacy, have presumed to rush before the public and claim equal rights with men to a share in public offices and the government of the country. We might rather call those "strong-willed" who refuse to listen to the teachings of God's word and the instincts of nature.

Before the late attempt of ladies in Washington to resist the influence of the Suffragists in the National Councils, there were women of the highest intelligence, the clearest minds, and devoted to the true elevation of their sex, who regarded with silent disapprobation the obtrusive action of men and women in respect to what they called "Women's Rights." The meetings of the "Sorosis" were chronicled in public papers as embodying the talents, genius and independence of American women. Occasionally, with a shrewd policy, they condescended to name as an honorary member, some distinguished woman, whom they knew to be in heart opposed to their pretensions, and would never attend one of their Delmonico entertainments, who certainly would never a second time be seen at the "Sorosis." But the "True Woman is now aroused to a sense of her own duty of resistance. She is called on to express her opinion on this question, and Madaline Vinten Dahlgren will ever be honored for having, even while depressed by a great sorrow, come forward to plead her cause.

A. L. P.